The BCA National Board met on June 2 at the Jodo Shinshu Center (JSC) in Berkeley, California. The meeting began with a service officiated by Socho Ogui and Rev. Umemaru delivered an inspirational Dharma message.

President Gordon Bermant announced that Sumi Tanabe and Susan Bottari have been working on job descriptions and performance evaluation forms for the BCA Headquarters staff. The performance evaluations will take place this year.

Socho Ogui reported that he gave an address at Soji-ji in Kanagawa, Japan and at Eiheiji in Fukui, Japan. These are the two main headquarters temples of the Soto-shu Zen Sect. Socho shared the developments taking place at the Jodo Shinshu Center.

Rev. Kobata informed the Board about news from the World Jodo Shinshu Coordinating Council that met at the Hongwanji in Kyoto, Japan. Being the 25th anniversary of the annual meeting, representatives from BCA, Canada, Hawaii, and South America were joined by representatives from Australia, Mexico, Nepal, and Taiwan. The annual Young Buddhist International Cultural Student Exchange will recess next year so that the program could be reevaluated and new policies could be implemented. Any BCA minister who retired in the past five years and served as a resident minister for at least 35 years will be invited to a special Hongwanji retirement ceremony and banquet at the end of June. Our Gosonshu has published a new book, titled Annon nare (May There Be Peace).

A proposal to train prospective Kai-kyoshi from Japan at the JSC was presented. This program will be incorporated with other special projects commemorating Shinran Shonin’s 750th Memorial. An English written qualifying exam for those hoping to attend a special foreigner’s Kyoshi certification seminar this December is being prepared by the Hongwanji. The exam will be administered by the Center for Buddhist Education (CBE) to seven BCA candidates soon. This year’s BCA Ministers’ Summer Seminar will be held in Fresno in August. Next June, the seminar will be conducted in New York.

Continued on Page 6

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Continued on Page 6

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“"I BOW TO YOU" Traveling Exhibition of Buddhist Sculptures by Thomas Matsuda

Participating temples and galleries are pleased to announce "I Bow to You," a traveling exhibition of Buddhist sculptures by Thomas Matsuda. The exhibit, which travels venues and selected Buddhist churches on the west coast, will feature the recent Buddhist sculptures of Matsuda.

The exhibit will feature "Creating Jitas in Clay," a workshop in self-hardening clay and demonstration of carving Buddhist sculpture.

Receiving his basic training in the arts at Pratt Institute, where he now teaches, his aesthetic sensiti-

ity has been shaped by American artistic beliefs and attitudes. But he has lived in Japan for twelve years as an adult, first studying under the renowned sculptor, Kusumi En of Kyoto, who specializes in Buddhist images. Later spending most of his time in remote mountain villages in the tradition of Enku and Minakami, both well known sculptors who carved Buddha figures for the populace. Also, having worked closely with Native American spirituality, he identifies with their respect for mother earth and all living beings equally.

While this rich background comes together in various positive ways, Matsuda is also his own person and brings his own vision to his works. His Buddhist and bodhisattvas are neither Japanese nor American, rather, they are creations of an artist who brings something new and universal to our fragmented world. They reflect what his teacher En said of old sculptures that contain "a mysterious strength that has the power to penetrate our spirits."

Among people who saw his works displayed at the Hillyer Gallery at Smith College in October 1996, one praised his sculptures, saying that "There is stillness and transcendence conveyed through these forms. They draw me into the flow of shapes, form and meaning."

Tom Matsuda is quickly becoming one of the foremost Buddhist sculptors in North America.

Full Schedule: July 7 through August 12

July 6-11 Los Angeles Zen Center
July 13-17 West LA Buddhist Temple
July 20-22 Palo Alto Buddhist Temple
July 24-31 Dentro Gallery, S.F.
Aug. 2-5 San Francisco Zen Center
Aug. 8-9 Dharma Rain, Portland, OR
Aug. 10-12 Great Vow Monastery, Clarksdale,

For more information, call (415) 359-9570.

Continued on Page 6

NEW Book Release
CURRENTS OF CHANGE
By Rev. Patricia Kanaya Usuki
American Buddhist Women
Speak Out on Jodo Shinshu
Read Book Review on page 4

CURRENTS
OF CHANGE

Continued on Page 6
A Beautiful Castle

By Rev. Hiroshi Abiko, Buddhist Church of San Francisco

The California Young Adult Buddhist Association (CAL YABA) held its annual conference on May 19, at the Jodo Shinshu Center in Berkeley, California. The theme of the conference was “Dharma for Dummies.” Delegates from throughout California gathered for a day of fellowship and learning.

The program began with an opening service held in the Kodo, followed by an icebreaker where the delegates got to know each other. The main part of the program consisted of a morning and an afternoon lecture and discussion session led by Rev. Carol Himaka of the Enmanji Buddhist Temple.

Discussion centered on a review of fundamental Buddhist concepts, with an emphasis on its application in clarifying the challenges of everyday life. Delegates asked many questions of Rev. Himaka, and as a result came away with a clearer understanding of the Dharma.

In between, the delegates were given a tour of the Jodo Shinshu Center facility by BCA Campaign Manager Robert Noguchi. After the CAL YABA business meeting, the delegates had dinner at the Berkeley Buddhist Temple bazaar which was taking place next door. Some delegates stayed overnight in the dormitory facilities.

The CAL YABA thanks Rev. Himaka for her knowledge and enthusiasm in sharing the Dharma.

Thanks also to Mr. Glenn Kameda, interim facility manager, for his hospitality to the visiting delegates.

By Jeffery Matsuura

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A Gathering of Three Minds

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A Beautiful Castle

By Rev. Hiroshi Abiko, Buddhist Church of San Francisco
Letters to the Socho

Dear Socho Koshin Ogui,

Gacho

I believe that you as our Socho must be so exhausted from visiting so many places throughout the country for the sale propagation of the Dharma and for our fund-raising campaign. I sincerely hope that you carry out your important work without jeopardizing your health.

As for myself, I was surprised and felt so grateful when my husband presented me with his first social security check, which represents his many years of working to support our family. I was able to raise our children as a stay-at-home housewife. Because this check means a lot to me in my life, I decided to send it to you, though it is a small amount, as a campaign donation. You might consider this as an expression of dana made by a poor person (Hinna no ton). In the light of Namo Amida Butsu this donation too is revealed to be mixed with ulterior motives, but all the more I am grateful for encountering the teachings.

Once again, please take good care of yourself.

Gacho, Nama Amida Batus
May 21, on the birthday of our founder
Mrs. T

JSC Dedication Lecture Available on DVD

The lectures by Professors Robert Thurman and Duncan Williams presented at the Gathering of Buddhists during the JSC Dedication weekend on Oct. 21, 2006, are now available on DVD. The DVDs were produced by the Numata Center for Buddhist Translation and Research. They have generously given the BCA permission to sell the DVD for $10 each, with the proceeds going to the Campaign BCA - 21st Century. Orders can be placed with the BCA headquarters by email at bcahq@pacbell.net or calling (415) 776-5600.

Every Member Letter

Soon, you will be receiving a letter in the mail from Socho Ogui and BCA President Dr. Gordon Berman. This letter updates the progress of the campaign, along with current information about the BCA’s financial situation. Please read it carefully and feel free to discuss it with your temple leadership. If you have any further questions, contact me at the Jodo Shinshu Center – (510) 809-1453 or e-mail robert@bcacampaign.org.

Many thanks to the following groups that gave so generously from Jan-Jun 2007:

- Arizona Buddhist Temple
- Bay District Council of BCA
- Berkeley Buddhist Temple
- Buddhist Church of San Francisco Buddhist Women’s Association
- Coast District Adult Buddhist Asan
- Ekoin Buddhist Sangha of Richmond
- Fresno Betsuin Buddhist Church
- Idaho-Oregon Buddhist Temple
- Idaho-Oregon Buddhist Women’s Association
- Yoga – Midwest Buddhist Temple
- Zen Shin – Midwest Buddhist Temple
- Northern California Buddhist Women’s Assoc.
- Northern California District Council
- Northwest District Conference
- Oakland Buddhist Women’s Association
- OCBC Project Kokoro
- Orange County Adult Buddhist Association
- Orange County Buddhist Church
- Orange County Buddhist Church Boy Scout Troop 578
- Orange County Buddhist Church Cub Scout Pack 578
- Orange County Buddhist Church Endowment Fund

Check enclosed, made payable to Campaign BCA - The 21st Century.

* A gift or pledge of $5,000 or more will permanently place your name on the donor wall.

For more information, please contact your temple representative, your local minister, or BCA Campaign Manager Robert Noguchi at the Jodo Shinshu Center at (510) 809-1453, or e-mail info@bcacampaign.org.
"Are you a god?" "No, I am not a god!" "No, you are not a disciple." "Do you have a mother?" "Yes, she is my mother." "What is your mother giving you today?" "She has given me a beautiful chrysanthemum flower." "Can the flower talk?" "No, the flower cannot talk."

Book Review: Currents of Change: American Buddhist Women Speak Out on Jodo Shinshu

Rev. Pattis Unaka, the author, poses a timely and pertinent question: "If the number of adherents of American Buddhism is increasing, then why is membership of the BCA decreasing?" In her spiritual quest that eventually led to Jodo Shinshu, she has discovered a male bias not only in the doctrine but also in the institutional policies and practices of the Hongwanji that had been brought over to America from their own culture. Her awareness grew during her time spent living in Japan, where she witnessed the first-hand effects of the Hongwanji's policies on women. She was surprised to find that even in Japan, women were not treated as equals in the Buddhist community. This realization led her to question the traditional teachings and practices of Jodo Shinshu, and to seek a more inclusive and empowering path for women in Buddhism.

Chiyono, the woman who inspired the author, was a lady named Chiyono. She was regarded as someone who had a deep understanding of the Nembutsu teachings. One day as she was coming home from running errands, Chiyono saw a beautiful chrysanthemum flower growing in her neighbor’s yard. She was moved by the beauty of the flower, which made her appreciate the value of life. She was able to understand the meaning behind the existence of the flower and how much we think they are worth. She was grateful for the flower, as it helped her to appreciate the value of life and the preciousness of all surrounding things.

In her spiritual quest that eventually led to Jodo Shinshu, she has discovered a male bias not only in the doctrine but also in the institutional policies and practices of the Hongwanji that had been brought over to America from their own culture. Her awareness grew during her time spent living in Japan, where she witnessed the first-hand effects of the Hongwanji's policies on women. This realization led her to question the traditional teachings and practices of Jodo Shinshu, and to seek a more inclusive and empowering path for women in Buddhism. She was determined to study the current thoughts and concerns of the BCA women and to conduct surveys and interviews among the BCA membership. She also planned to set out to study the current thoughts and concerns of the BCA women and to conduct surveys and interviews among the BCA membership. She also planned to conduct personal interviews with fujinkai women, who are actively involved in the activities of BCA organizations, to learn more about Jodo Shinshu and its practices.

In 1998, the first campaign was launched to raise money for the BCA, with the goal of raising $30 million. This was in one sense a small step, merely a continuous development program that the National Board approved of how we will think about efforts to meet our national goals. But in another sense, it was a huge step towards meeting the needs of the American Buddhist community. The contributions made to the first campaign, having been successfully invested and managed, helped to secure a significant portion of BCA's annual budget.

Our Campaigns are like short-distance races. We set high goals for ourselves and then run like crazy to get there. We are often able to complete the race, so we give ourselves a score based on how much money has been collected. Just the short-distance races, which are exhausting and don’t want to race for a while. Our campaigns tend to wear us out.

We can do better than this, and the Board voted to take the first step in a new direction in how we organize national fund-raising efforts. We have recognized that the growth of Jodo Shinshu Buddhism in English is not like a sprint. It is like a marathon. In a marathon, perhaps the long ultra-marathon, we have to maintain our energy and continue running. We have to be careful not to burn ourselves out. We have to be sure that we are running a marathon, not a sprint. We have to be sure that we are running a marathon, not a sprint.

We should think in terms of continuous development on behalf of the spread of Jodo Shinshu Buddhism in English. Approaches of this character, from periodic campaigning to continuous development, was what the National Board accomplished with a unanimous vote on June 2, 2007. This is not as exciting as it sounds, although every temple board includes a Vice-President for Women Affairs. This is not as absurd as it sounds, although every temple from its establishment, or a few years after, organized a fujinkai to carry out the duties of cooking and cleaning for the temple. Nevertheless, it was only in 1992 after World War II that the Federation of Buddhist Women's Associations was established. Since then, a few larger temples formed a Junior BWA, separate from the original group, to accommodate the interests of the youngest women who were more attuned to American ideals of gender equality than the older women who felt more comfortable clinging to traditional Japanese attitudes.

The survey did not reveal this small but significant movement away from ethnic approaches to carrying out temple activities, nor to the fact that in 1993 the Western Buddhist League (WBL) and the YWBAs were combined to form the California Young Buddhist League (CYBL) and recognized in 1997 as a Federation of Buddhist Women's Associations. The survey also move to de-emphasize gender-related activities. Since then, the temple youth groups gradually combined to become simply YBAs or Jr. YBAs. Therefore, the time may now be ripe for the fujinkai to disband as an organization so that male members can be encouraged to participate actively to effect the significant changes for gender equality in all areas of the BCA. The author points out that with the installation of Bishop Ogi in 2004, the number of female ministers increased from three to seven; however, she did not mention that during the 100-year history of BCA, 363 ministers were registered from 1899-1998, but only six were women. It seems there is a need for a variety of institutional changes in addition to an increase in female role models.

In the survey, one woman said she was satisfied with fujinkai activities, but she also believed that more female ministers were needed as role models to encourage participation. She also believed that more female ministers were needed as role models to encourage participation. She also believed that more female ministers were needed as role models to encourage participation. She also believed that more female ministers were needed as role models to encourage participation.

The Board also approved one next step. In a nutshell, this is to tax all the groups within BCA that currently raise money to share their fund-raising plans and methods with each other. The goal of sharing information is to help each group do as well as possible with its fund-raising without “stepping on the toes” of other fund-raising groups. There are quite a few separate groups or programs raising money within BCA, including for example BCA Campaigns, IBS, CBE, Social Welfare, Sustaining Membership, FDSTL, and BWA. Some of these groups receive support from the California Buddhist Women's Association (for example IBS and CBE programs) but others do not. And finally, the largest groups of independent fund raisers are our temples themselves, with countless bazaars, raffles, food sales and other creative activities that generate income beyond official dues. All of these efforts can benefit by coordinating regionally or nationally with others to avoid unnecessary overlap or competition for the precious funds that are available for our many purposes. By endorsing through unanimous vote an effort by the California Buddhist Women's Association on such coordination efforts, the National Board took an additional step for the future of Jodo Shinshu Buddhism in English. Approaches of this character are likely to have a significant impact on BCA's future.
Buddhist music, the beat of a tambourine, bodhi drum, dancing, rock and roll, a ukulele choir... These were some of the sounds heard and sights seen at "Choir Jam 2007" held on May 18 at the Paleo Altos Buddhist Temple. The brainchild of Amy Yoshida, four choirs, from Fresno, San Francisco, San Jose, and Palo Alto; gathered to share the gift of music and to remember a dear friend, Mrs. Chinuko Iwanga. Mrs. Iwanga dedicated her life to cultivating Buddhist music; much of which is still used in BCA temples throughout the country. Choir Jam was organized in "workshop" format to keep things informal and to maximize interaction and exchange between the participating choirs.

The event began with lunch and the seating of the choir members in the Honolulu Buddhist Church. Rev. Usuki's thoughtful book which reveals the concerns and suggestions of BCA members.

Continued from Page 4

**Book Review**

To cooperate in the tasks of cooking and cleaning that formerly were considered women's domain.

The author reports that what is uppermost in the minds of the survey participants was the need for ministers with the following traits: who are "broadminded and outgoing," and can communicate fluently in English so that they can "convey the meaning of Japanese terms like shōin, in understandable English," or "to tell them how to incorporate the teachings into their daily lives" and encourage "more community and social outreach" while serving "all generations as well as non-natives." What is generally not known to the current membership is the fact that among the pioneer ministers who came from Japan around the early 1920s, about a half dozen of them [who came ready to mind]

Choir Jam 2007

By Denise Montgomery

**Commentary by Rev. Nakagaki on the Thom Matsuda Exhibit**

I would like to congratulate you all to be able to join a wonderful sculptural exhi - bition "Bow to You" by Mr. "Thom Matsuda."

I was very impressed with his works when I first visited his place and saw his works over ten years ago. I was able to see his wonderful exhibition at Smith College in 1998, and we, the New York Buddhist Church, together with American Buddhist churches in the United States, saw the growth of Buddhism is quite remarkable and very interesting. For that reason, I would like to introduce the "American Buddhism" main topic of research. In Japan, this is not well known. So this year I am working on a book in Japanese for the Japanese and Americans in a different way that I can spread the Dharma.

It's estimated that there are now around 3 million Buddhists at all different schools in the U.S., a little over one percent of the entire population. And of the 3 million, close to 1 million are converts, like the actor Richard Gere, who were not born into a Buddhist family. More amazing is the result of a recent study, which shows that Buddhism has some influence on 25 million people, or 12% of the population. This is a true change from my childhood, when I felt small being a Buddhist.

Now, how is Jodo Shinshu doing in America? Well, as you know the numbers are down from twenty years ago. Some say that this is because we don't have meditation or that we look too much like Christianity. I don't think they are the real reasons, because some temples are thriving and growing with new members. The key, I believe, is simply to live up to your slogan, "May the Buddha Dharma spread." "May Peace Prevail in the World!"

"May Peace Prevail in the World!!"

Now in regards to the other part of the slogan, "May Peace Prevail in the World," His Eminence Shōshin Ōtsan, Monshu has stated: Today, as the destruction of the global environment continues and the nature of our family life comes under critical review, we realize that a religion that stops at only solving one's own pain and anxiety can no longer be called authentic. Our Gomonzushu is thus encouraging us to think more seriously about such things as the environment and the family and not just about our own happiness. The post 9/11 world has been beset by wars in the Middle East, natural disasters like the 2004 Tsunami and Katrina, and the constant threat of terrorism. In this new world order, what can Shin Buddhists do for the world?

I suggest 1) inter-religion dialogue, and 2) societal participation.

Rev. Tanaka's article will continue in next month's Wheel of Dharma.
Their smiling eyes peeking through the flower lei draped high on their shoulders, Rev. Thomas R. Okano of the Pacific Buddhist Academy’s first graduating class received hugs, kisses, tears, and words of congratulations from friends and family. Among the honored graduates was Geraldine Sachiko Cantwell, a student of sixty students enrolled in grades nine through twelve. On May 18, the first class of fourteen seniors graduated from the PBA. It was a historic and joyous occasion. Of these fourteen seniors, five had benefited fully from the BCA yearly. The graduation of interdependence. “We also wish for you to be leaders. Not a person who is a dogmatist but rather one who listens to other people, knowing that true harmony begins with the recognition of differences,” he continued. That evening, the commencement ceremony was held at the Japanese Cultural Center of Hawai’i. The class salutatorian and valedictorian addressed their classmates and families. The seniors presented their parents with lei and flowers. Before the seniors received their diplomas, Head of School Peter Toyama addressed each student individually. Using the Six Paramitas, Bishop Okano gave words of congratulations and said, “Sho shi kan tet sa—endeavor to fulfill your initial aspiration.”

With this phrase, Bishop Okano reminds us, “It is important to recall the goals we laid out for ourselves at the start of a journey, and to see our original intention through to its conclusion.”

When diplomas had been awarded, tassels turned and caps tossed, Toyama delivered a final instruction to the PBA seniors. “Find the time to acknowledge the people who have helped you to this moment,” he said. “Express your gratitude for their support over and over. This constant acknowledgment and appreciation form the base that will strengthen and guide you to live a life of compassion.”

Pacific Buddhist Academy is a small, independent, college preparatory high school in Honolulu, Hawai’i and part of a unified system of Buddhist education, pre-kindergarten through grade 12. Pacific Buddhist Academy students and faculty engage in academic, spiritual, and social learning in a community that treasures each person and is strongly committed to promoting peace.

Continued from Front Page

Council Report

Rev. Jokai Akiko, Gicho of the BCA Ministers’ Association, announced that the BCA Theme for 2008 through 2011 will be “Younai Dento and Tranquility Prevail Through- out the World.” Socho Oguri’s term in office will conclude in 2008, unless he is re-elected for a second term. BCA Executive Director Hen- ry Shibata reported that Jeffrey Kimimoto was hired as the BCA Webmaster and as an independent contractor for the BCA Bookstore at the JSC. Michael Ishikawa is the assistant manager and Gayle Noguchi has been hired as a part-time clerk. An audit of the BCA financial re- cords was completed with the re- financing process for the JSC loans. The Hokubei Mainichi is now leasing the first floor of the BCA Headquarters building. This will generate $40,000 income for the BCA yearly.

Dean Richard Payne of the In- stitute of Buddhist Studies (IBS) reported that a Chaplains’ Retreat Program will be offered be- ginning in the Fall of 2007. The Orange County Buddhist Church’s Buddhism Education Center will officially be consid- ered a branch campus of the IBS and Rev. Harada will be designat- ed adjunct IBS faculty. Courses on Zen Buddhism and Tantric Buddhism will be offered online in the 2007-2008 academic year.

Rev. Patricia Utsuki’s book on women in Buddhism is now avail- able in the BCA Bookstore. This October, the 20th Anniversary of the NUMATA Endowments will be celebrated at UC Berkeley and at the JSC. There are 18 endow- ments established at different uni- versities in the United States, and in Japan.

Rev. Umezu of the BCA Cen- ter for Buddhist Education (CBE) is working on the fulfillment of Socho Oguri’s suggestion to invite the Federation of Buddhist Women’s Associations (BWA) to confer at the BCA’s 50th Anniversary in 2008.

Rev. Umezu has been looking into a possible BWA chapter and district of the BWA to be established in the United States.

The CBE has already sponsored numerous lectures and programs at the JSC. More are planned for the rest of this year. Rev. Umezu will be looking into improving the CBE’s resources available over the Internet.

Campaign Manager Robert Nakai announced that credit card transactions involving dona- tions to the Campaign are now possible. An Every Member letter will be mailed to all BCA mem- bers. The focus of the Campaign centers on informal retreats at the JSC and visits by Socho Oguri to the various temples in the BCA. Joyce Iwaisaki reminded all Board members that new temple board members should be encouraged to support the Campaign and be prepared to answer questions about the Campaign.

Billy Saeki from the Ad Hoc Committee on JSC Financing an- nounced that the loans on the JSC were refinanced at the end of May 2007. The BCA now has loans from the BCA Enhancement Foundation and California Bank and Trust totaling $9.3 million.

This entails the BCA paying over $70,000 per month to cover the monthly debt and operate the Campaign. If the BCA wanted to pay off all the loans over just five years, the monthly cost would need to be over $225,000.

The National Council decided to assign the duty of protecting the debt pay- ments to the appropriate committee so that default could be avoided. The CBA was taken to comport with the White River Resolution that was passed at the BCA Na- tional Council Meeting in March.

As the BCA refinanced the loans for the JSC, the BCA ac- knowledged cooperation from California Bank and Trust. The BCA promised to make a good faith effort to provide the bank with any available banking business.

The Eastern District reported that Geraldine Schiuko Carrwell, an active leader at Ekoji Buddhist Temple, passed away. Also, Rev. Dr. Taietus and Alice Uono are now residing in Eugene, Oregon with their son Mark and wife Megumi.

Susan Bottari from the BCA Insurance Committee informed the National Board that Long Term Disability Insurance is now available for BCA ministers. She sent out questionnaires to deter- mine if ministers are eligible for long term care insurance. Mrs. Bottari reminded all temples and affiliated organizations to name the BCA and its affiliated organi- zations as an additional insured on their property and casualty insur- ance policies.

Judy Kono from the Ad Hoc Special Function and Events Committee told the National Board that the all-BCA Shinnon Shoin 750th Memorial is being planned for the summer or fall of 2011.
今月の法話

「おめでとう」の裏に

この季節になると多くの学校で卒業式が行われます。皆、私は京師で教師をしていたこともあって、卒業式や入学式の季節が大好きなのででした。日本の学校の卒業式は、いただいた三月に行われますし、アメリカの学校は一般に六月に行われます。

この時は、多くの若者たちが長い間の努力を積み重ね、学校生活を通じて無理に終え、個々がまた新しい道に進もうとする希望と喜びが、あちこちで聞こえるのもこの月であります。そして、私自身も一層明るくしてくれます。また、この時期は卒業式が華やかに行われる季節でもあります。アメリカでは、六月・七月が最盛期で多いと思う。街角の教会やホテルで、美しい花嫁さん。花嫁さんが見受けられます。

この卒業式や結婚式に、多くの人々がお祝いの挨拶として「おめでとうございます！」“Congratulations!”の言葉を贈って祝います。この祝福の言葉を受ける人々は、一生一番幸せな幸せに輝くとのことでおります。

このような祝儀がお祝いを申し上げる機会に恵まれました時には、よく次の俳句を贈って、お祝いの言葉にさせていただきます。

「いくたびか おだまりび 菊の花」

この美しい菊の花がこのように立派な花を咲かせる、その歳には・・・

「いくたびか」・何人も年々、新しい間隔をけて、
「おだまりび」・雨の日も風の日もお世話をして、育てて
くださいました菊さまで,

「菊の花」・ここに、これから菊の花が満開に咲くことができたのです。

この俳句は、浄土宗の妙好人と呼ばれております。千代尼（元禄十六年1703年、加賀松任の生まれで、名はマツと残されている）の作であります。

この句の成立には色々な話があります。しかし、私はおそらくマツさんが結婚した時の喜びを支えもしたものですと思われます。

結婚式の日、マツ（千代尼）は花嫁として金縄帯をの衣装を着て美しく立っています。口の前の枝に美しい菊の花が咲いています。マツは自分の人生とその菊の花を重ね合わせます。

この菊の花を見て、マツは今までの自分の人生とこの結婚式という機会を思い返させて、私も今日ここにご縁があって、幸せにも結婚することになりました。しかし、よく考えてみれば、今日この私のことまでにして下さったのは、両親や家族、多くの力や支持を提供して伴うお金や助けてあったおかげなのです。そして今、私はこの千代尼の菊の花のように結婚衣装を飾られて、晴れやかにここにいるのです。感謝をあらわし核

お盆踊りの法話

○ 法輪感謝録

○　お盆踊りの法話

千代尼（マツ）の一生は大変厳しくもでした。マツは加賀の田舎の出であります。当時、松江という土地はお米にもそれほど適切さ、村全体が貧乏しかったようでした。父は楽器師で、その娘がマツと名付けられました。その後、マツは結婚をし、女の子を授かりました。しかし、そういった幸せは続くませんでした。夫は若くして亡くなり、そして幼子も病気になか

法輪感謝録

○ 発道と生け花アールカワ修道会

○　寄附がありがどうしよう

敬称略
世界平和は 合掌から

2007年度教化標語

世界平和は 合掌から

宗派を超えた稀有な空間

「スコに活躍した三傑僧」 講演会

2007年7月号

宗派を超えた稀有な空間

三傑僧が35年ぶりにサンフランシスコに集結した。「宗派を超えた稀有な空間」と、実家が渋谷第八の ...

センターやに基づく三傑僧。

宗派を超えた稀有な空間

講演会は、中和寺毎日報社・SFラジオ毎日社長の田村司で始まりました。三傑僧とともに、20年代を過ごした人々多く、客席からは「待ってきました」「よかった、よかった」といった掛け声も多くあった。

最初に話したよう上人は、講演テーマの中で「だめなのかが客席に伝えた。そして会場を満たした。期待も出なかったし、期待も出なかった」と語る。

次に話したよう上人は、講演で「だめなのかが客席に伝えた。そして会場を満たした。期待も出なかったし、期待も出なかった」と語る。

講演に関しては、

「だめなのかが客席に伝えた。そして会場を満たした。期待も出なかったし、期待も出なかった」と語る。

今回のコーディネーターである三傑僧は、講演で「だめなのかが客席に伝えた。そして会場を満たした。期待も出なかったし、期待も出なかった」と語る。

写真上 - 左から査原上人、森山老師、小核総長